

YOGIC AND MODERN EDUCATION SYSTEM: GUNAS

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ABSTRACT

Personality is a dynamic and organized set of attributes processed by an individual that uniquely influence his thought and action. Personality may be predicted from traditional Gunas analysis. Gunas, the three Vedic personality patterns are sattva, rajas and tamas. The present research is an attempt to investigate the difference of Gunas between students of Yogic and Modern Education System. The sample of one hundred sixty respondents was randomly selected from both education systems (80 yogic & 80 modern) of Agra and adjacent areas. Sample was matched on the basis of gender, age range and socio-economic status. For measuring Gunas 'Gita Inventory of Personality' by Das (1991) was used. 2x2 Factorial Design was implemented and the data was analyzed by employing Analysis of Variance. The results reveal that Yogic Education System [$F_{EduSys}(1, 156) = 10.38, p < .01$] with $\bar{X}_{YogicEduSys} = 38.39 > \bar{X}_{ModernEduSys} = 33.17$] promotes Sattva gunas in students while Modern Education System [$F_{EduSys}(1, 156) = 16.06, p < .01$] with $\bar{X}_{ModernEduSys} = 2.60 > \bar{X}_{YogicEduSys} = 1.41$]; facilitates Tamas gunas in them. It shows that there is a significant difference in Sattva and Tamas gunas between students of Yogic and Modern Education System.

Key words- Modern education system, Rajas Guna, Sattva Guna, Tamas Guna, Yogic education system,

I. INTRODUCTION

Education aims at the harmonious development of an individual according to his needs and demands in life. It promotes the overall development of personality of an individual in all spheres of life including physical, intellectual, moral, spiritual, aesthetic, emotional, social etc. Education helps an individual in getting rid of his animal instincts by sublimating the same and makes him a completely civilized person.

Yogic education system mainly focuses on self discipline, Yoga, Vedic cultures, as well as self-learning knowledge. It provides students the knowledge about Hindu philosophy, brings close to nature, yogasanas, knowledge about practical situations of life. Its curriculum includes mainly 'Ashtanga Yoga' (Yame, Niyam Asanas, Pranayama, Pratyahar Dharana, Dhyana, and Samadhi) that more effectively calm the students' minds and develop their personality. The key features of yoga based life style are Yame (Ethical disciplining), Niyam

(self discipline), *Asanas* (physical postures), *Pranayama* (voluntary regulation of breathing exercises), *Pratyahar* (Withdrawal of the senses), *Dharana* (Concentration), *Dhyana* (Meditation) generally understood as an internal *Japa* or repetition of a Mantra which calms the mind. Yogic prayers and *Puja*: which balances the emotions and *Samadhi* (Super consciousness or self-realization). It is a learning system based on yogic practices of the Vedas ^[1]. This method and technique is for the attainment and improvement of health, as well as physical, mental, spiritual and cognitive. Practice of yoga creates harmony in the physical, mental, psychological and spiritual aspects of human personality ^[2]. Yoga practice is said to make both body and mind stronger, which is viewed as indistinguishable from each other ^[3]. The science of yoga is a powerful current of knowledge, which enables the practitioners to achieve radiant physical health, serene mind, and continuous spiritual upliftment and creates the ability for harmonious social living ^[4]. In its earliest form, yoga is one of six schools of Indian philosophy based on the Yoga Sutras, developed by the sage Patanjali. Raja or Ashtanga Yoga school of Indian philosophy is a cornerstone of the most practiced form of yoga today. Patanjali, the father of yoga, defines yoga as “which restrains the thought process and makes the mind serene” ^[5]. The original emphasis was on personal verification with conscious thought for reaching spiritual discipline ^[6]. Yoga is the combination of mind and body and the control of modifications of mind. The effects of yoga had been found in numerous studies in children. People, who exercise yoga, frequently report a sense of deep relaxation, calm and happiness at the end of a yoga session ^[7]. Yoga is the oldest system of personal development. It consists of a series of postures called *asana* and various breathing exercises called *pranayama* which encourage balance between physical, mental, emotional and spiritual aspects of the body ^[8]. Yoga emphasises the development of mind, body and soul of youth and adults. Personality is an individual’s characteristic style of behaving, thinking, and feeling ^[9]. It increases muscular strength, flexibility, range of motion, energy and sleep quality. Yoga develops physical, mental, intellectual, emotional and spiritual components, thus building up a well- all rounded personality traits in the students. This integrated approach is developed based on ancient yoga texts ^[10] to bring about a total development at physical, mental, emotional, social and spiritual levels ^[11].

Yogic Education System helps students and teachers to relax the body, and helps in focusing mind. It creates healthy lifestyle, provides effective treatment of a wide range of health problems or disorders, imagination power and thinking, creates a healthy environment for teaching-learning processes, and reduces their stress. It increases retention, decision making competency, muscle tone, energy, stamina, strength and flexibility and helps them to live a life where their body, mind and spirit will be in harmony. Yogic Education is essentially a science of self-discipline that synergies the body, mind and spirit and enables self-realization. It is metamorphosis of human consciousness into divine.

Modern Education System concentrates on the accumulation of information directed to meet the demands of sex, money authority and position, the standards set by the society in the contemporary world. It strengthens the mechanical, habitual mind so that the information can be stored easily and effectively. This information gathering system has to be stronger in order to meet the demands of nature such as ego and id. The aim of modern education is definitely perfection but this perfection is not clearly defined, as there is no holistic concept in modern education system. In other words, modern education is aided with a variety of technological advancement such as computers, projectors, internet, latest gadgets, money and many more developing their

higher order thinking, skills, effective communication skills and collaboration skills which are better for the individual personality. Studying in modern educational institutions have their primary emphasis on money making and materialism instead of the concept of complete human development ^[12].

I.1 GUNAS

The philosophy of yoga postulates that human personality is a dynamic interaction of three Gunas (qualities), namely *Sattva*, *Rajas* and *Tamas*. Apart from the *purusha*, which forms the inner core of the personality, everything in the universe, physical and psychological, including the mind, is regarded as originated from *prakrti*, which is constituted of three gunas viz. *sattva*, *rajas* and *tamas*. These three gunas are always present in all beings and objects surrounding us but vary in their relative amounts. Predominance of a particular guna determines the individual's personality characteristic. Thus, personality is classified as *sattvic*, *rajasic* and *tamasic*. When *sattva* is predominant the intellect works steadily. The *Bhagavat Gita* gives a detailed description of *sattvic* personality. It includes characteristics such as fearlessness, purity of heart, control over senses, truthfulness, absence of anger, renunciation, peacefulness, compassion towards other beings and absence of fickleness. A person with *sattvic* nature remains at peace. When *tamas* predominates, the individual becomes ignorant, lethargic and delusional. *Tamasics* are described as destructive, drowsy, angry, fearful, slothful etc. In an ideal state, *rajas* and *tamas* operate at optimal and subordinate levels to *sattva* because in day to day life one cannot be totally devoid of them. It is generally agreed that predominance of *rajas* and *tamas* lead to psychological disturbance. *Sattva gunas*, on the other hand, lead to positive mental health and optimal functioning. It embodies spiritual values, considered to take subjects beyond mental health problems. The degree of predominance of one *guna* determines the individual's personality type. Based on the above understanding, personalities are categorized into three viz. *sattvic*, *rajasic* and *tamasic* types ^[13 & 14].

Gunas, the three Vedic personality system named *sattva*, *rajas* and *tamas*: *Sattva* brings calmness, lightness, illumination, control, and the beginning of selflessness, all triggering constructive action; *rajas* is a more compulsive tendency to action and selfishness, producing pain, and a restless mind. According to Vedic psychology, these gunas constantly control a person's tendencies: "Everyone is helplessly driven to action by Gunas" ^[15]. A study ^[16] found *Sattva* scores increased significantly in both yoga and control group (physical exercise group) while *Rajas* and *Tamas* were decreased significantly in both yoga and control group on 226 healthy subjects. A similar study ^[17] showed that the *Mahamantra Jape* had increased *Sattva* and decreased *Tamas* with no significant change in *Rajas* scores. Studies have reported significant changes in *sattva*, *rajas*, and *tamas* by integral yoga practice on subjects of 17 to 63 ^[18] age group. The *Bhagvadgita* traces all emotional experiences attached to the gunas, i.e., cheerfulness, joy, bliss, forgiveness and equanimity are associated with *sattva*. *Rajas* gives rise to discontent, mental agony, grief, greed, hatred. Intolerance, exhaustion, delusion, laziness, and indiscrimination (between the pleasant and the good) are due to *tamas*. Hence it is suggested that men should strive to increase the *sattvic gunas* ^[19]. Yoga is a psychophysical, spiritual science of holistic living, aiming towards body and mind development; it can influence well-being, cognitive processes, personality, psycho physiological parameters, and human health ^[20]. An evaluation of yoga's impact on the *gunas*, and on

self-ideal disparity ^[21] found significant correlations between self and ideal self for the yoga group, but not for controls. *Tamas* was associated with disparity between self and ideal self.

Gender is also important variable in individuals. Our sexuality greatly influences the way of perceiving, learning, thinking, decision making and personality. There may be individual difference between girls and boys in personality also. Hence, proper yogic exercise may be given to the students to improve their personality. Girls generally do better on verbal tasks, and boys do better on some types of mathematical tasks though the differences are small [22 & 23].

II METHOD

II.1 Problem

To study the effect of Education System and Gender on Gunas between the students of Yogic and Modern Education System

II.2 Hypotheses

- 1) There is significant effect of Education System on Gunas between the students of Yogic and Modern Education System.
- 2) There is significant effect of Gender on Gunas between the students of Yogic and Modern Education System.
- 3) There is significant interaction effect of Education System and Gender on Gunas between the students of Yogic and Modern Education System.

II.3 Sample

In the present research 160 residential students, who were doing undergraduate from both yogic (35 boys and 45 girls) and Non-Yogic (35 boys and 45 girls) education system have been randomly selected. Their age range were between 18 to 23 years. The sample was matched on the basis of age, education and socio-economic status. The Sample are selected from Agra, Haridwar and adjacent areas.

II.4 Tools

Gita Inventory of Personality by Das ^[24]

Gita Inventory of Personality is based on the concept of *Gunas* (personality) from the *Bhagavadgita*, a traditional text of yoga. This inventory was developed by Das in 1991 and measures three *Gunas* containing ten questions that have three response choices. This test has a test-retest reliability of 0.60 with a confidence level of 99% and has been validated. This test is a valid tool for identifying the type of personality. The score value of weightage of an item indicating *Sattva* is 3, for an item indicating *Rajas* is 2, and for an item indication *Tamas* is 1. It classifies people as being predominantly of *Sattva*, *Rajas*, *Tamas* type, depending on their total score on the test.

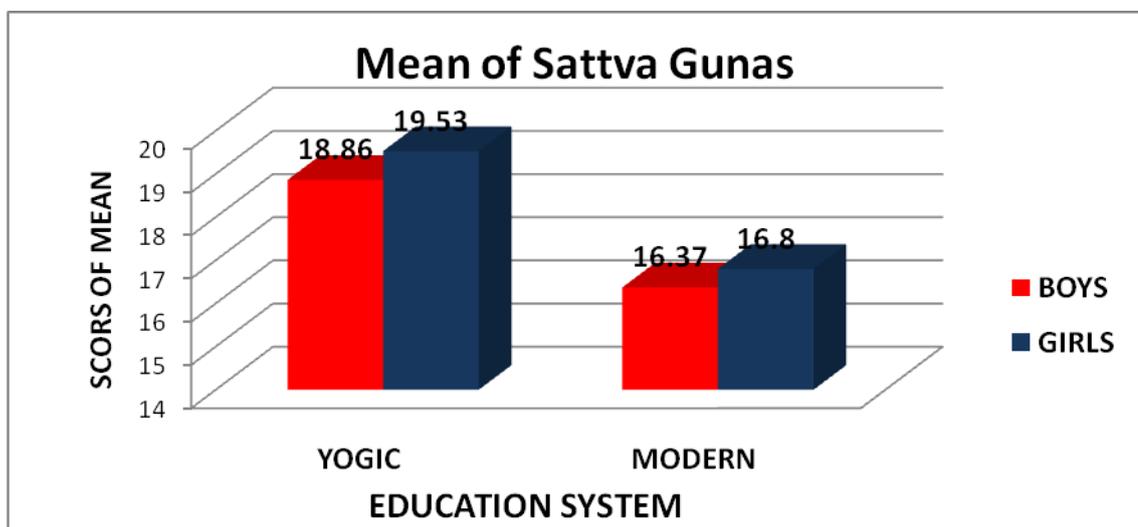
Scoring: Scoring has been done according the manual related to the test.

III STATISTICAL ANALYSIS & INTERPRETATION OF DATA

The present study was conducted by using 2X2 Factorial Design, considering the three gunas (Sattva, Rajas and Tamas) as dependent variable and Education System (Yogic Education System and Modern Education System) and Gender (Boys and Girls) as independent variables. The data generated was analyzed by using 2X2 Analysis of Variance (Between the Subjects) method, separately for each of the three gunas i.e. Sattva, Rajas and Tamas.

III.1 TABLE: Mean Sattva Gunas scores of Students of Education System and Gender

Second IV (B) Gender	(B ₁) Girls	(B ₂) Boys	Sum
First IV(A) Education System			
(A ₁) Yogic Education System	19.53 (N = 45)	18.86 (N = 35)	38.39 (N = 80)
(A ₂) Modern Education System	16.80 (N = 45)	16.37 (N = 35)	33.17 (N = 80)
Sum	36.33 (N = 90)	35.23 (N = 70)	71.56 (N = 160)



III.1 FIGURE: showing mean sattva gunas scores of students of education system and gender

III.2 TABLE: Effect of Education System and Gender on Sattva Gunas of Students

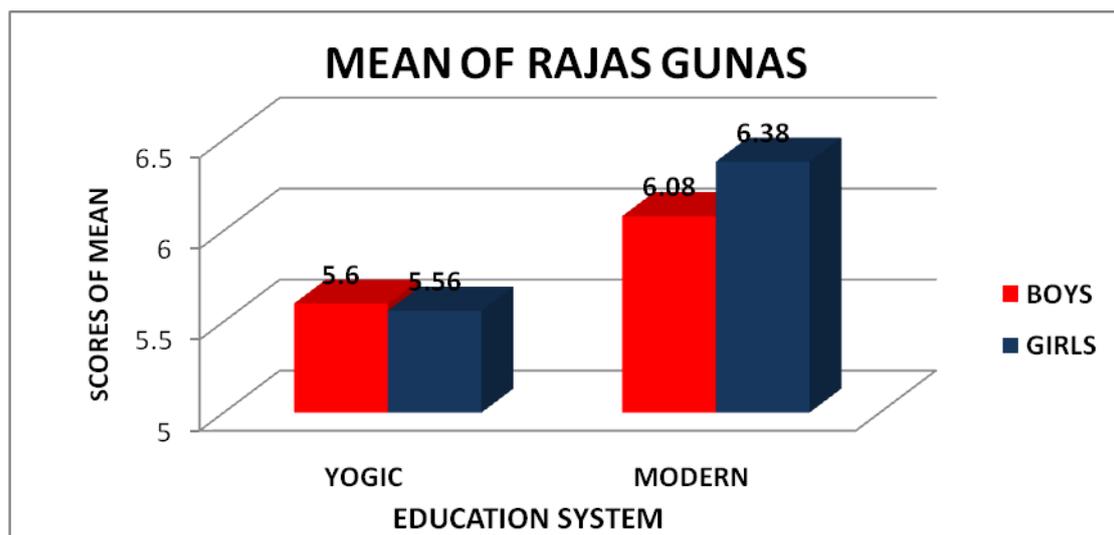
Source of Variation	SS	df	MS	F
Education	268.129	1	268.129	10.38**

Gender	12.014	1	12.014	.465
Education * Gender	.604	1	.604	.023
Error	4030.857	156	25.839	
Total	55728.000	160		
Corrected Total	4319.100	159		

** $p < 0.01$

III.3 TABLE: Mean Rajas Gunas scores of Students of Education System and Gender

Second IV (B) Gender	(B ₁) Girls	(B ₂) Boys	Sum
First IV (A) Education System			
(A ₁) Yogic Education System	5.56 (N = 45)	5.60 (N = 35)	11.16 (N = 80)
(A ₂) Modern Education System	6.38 (N = 45)	6.08 (N = 35)	12.46 (N = 80)
Sum	11.94 (N = 90)	11.68 (N = 70)	23.62 (N = 160)



III.2 FIGURE: showing mean rajas gunas scores of students of education system and gender

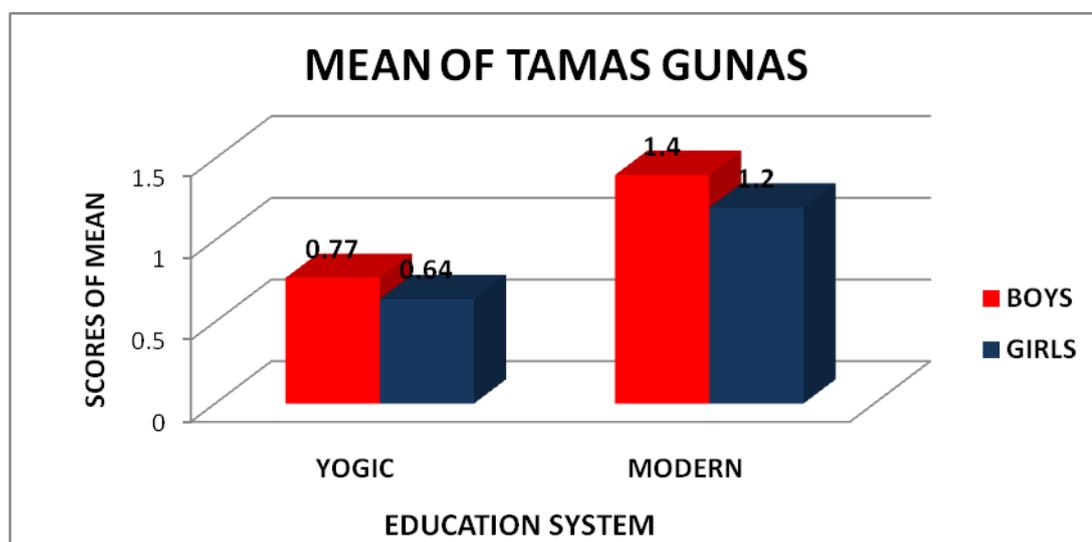
III.4 TABLE: Effect of Education System and Gender on Rajas Gunas of Students

Source of Variation	SS	df	MS	F
Education	16.112	1	16.112	2.159
Gender	.751	1	.751	.101
Education * Gender	1.312	1	1.312	.176
Error	1163.975	156	7.461	
Total	6765.000	160		
Corrected Total	1183.594	159		

$P > 0.05$

III.5 TABLE: Mean Tamas Gunas scores of Students of Education System and Gender

Second IV (B) Gender	(B ₁) Girls	(B ₂) Boys	Sum
First IV (A) Education System			
(A ₁) Yogic Education System	0.64 (N = 45)	0.77 (N = 35)	1.41
(A ₂) Modern Education System	1.20 (N = 45)	1.40 (N = 35)	2.60
Sum	1.84 (N = 90)	2.17 (N = 70)	4.01 (N = 160)



III.3 FIGURE: showing mean tamas gunas scores of students of education system and gender

III.6 TABLE: Effect of Education System and Gender on Tamas Gunas of Students

Source of Variation	SS	df	MS	F
Education	13.802	1	13.802	16.06**
Gender	1.052	1	1.052	1.225
Education * Gender	.052	1	.052	.061
Error	134.083	156	.860	
Total	307.000	160		
Corrected Total	148.994	159		

** $p < 0.01$

The differential effect of two independent variables (1) Education System (Yogic and Modern) and (2) Gender (Girls and Boys) on the dependent variable Personality (*Gunas*) [(i) *Sattva*, (ii) *Rajas* and (ii) *Tamas*] was evaluated by using 2x2 Analysis of Variance (Between Groups) Method. The result of analysis is interpreted as under:-

ANOVA analyses reveals that the differential effect of first independent variable i.e. Education System (Yogic and Modern) was found significant for *Sattva* and *Tamas Gunas*, whereas for *Rajas Gunas* it was found insignificant. The differential effect of second independent variable Gender (Girls and Boys) and the interaction effect of two independent variables Education System* Gender each, on all the three *Gunas* viz. *Sattva*, *Rajas* and *Tamas* were found insignificant.

The significant differential effect of Education System (Yogic and Modern) on *Sattva Gunas* [$(F_{\text{EduSys}} (1, 156) = 10.38, p < .01)$ with $\bar{X}_{\text{YogicEduSys}} = 38.39 > \bar{X}_{\text{ModernEduSys}} = 33.17$] reveals that Yogic Education System prominently effects and enhances the *Sattva Gunas* in students as compared to Modern Education System. Converse is the case of *Tamas Gunas*, here, the significant differential effect of Education System (Yogic and Modern) [$(F_{\text{EduSys}} (1, 156) = 16.06, p < .01)$ with $\bar{X}_{\text{ModernEduSys}} = 2.60 > \bar{X}_{\text{YogicEduSys}} = 1.41$]; the Modern Education System affects and enhances *Tamas Gunas* in students as compared to Yogic Education System. Present result claims that Yogic Education System is enhancing the *Sattva Gunas* whereas Modern Education System is enhancing the *Tamas Gunas* in students.

The insignificant differential effect of Education System (Yogic and Modern) on *Rajas Gunas* [$(F_{\text{EduSys}} (1, 156) = 2.159, p > .05)$ with $\bar{X}_{\text{ModernEduSys}} = 12.46 > \bar{X}_{\text{YogicEduSys}} = 11.16$] reveal that neither education systems predominate in promoting *Rajas Gunas* in students.

The insignificant differential effect of Gender on any of the three *Gunas* viz. *Sattva*, *Rajas* and *Tamas* reveal that neither gender predominate in promoting any of the three *Gunas* viz. *Sattva*, *Rajas* and *Tamas* in students.

Similarly, the insignificant interaction effect of Education System*Gender on any of the three *Gunas* viz. *Sattva*, *Rajas* and *Tamas* reveal that the joint effect of Education System and Gender do not promote any of the three *Gunas* viz. *Sattva*, *Rajas* and *Tamas* in students.

IV. DISCUSSION

The present result shows that there is a difference of three *Gunas* between students of Yogic and Modern education system. It suggests that *Sattva gunas* in students of yogic education system is better than modern education system and *Tamas gunas* in students of yogic education system is lesser than modern education system, which signifies that the students of yogic education system are better in personality (*Gunas*) as compared to modern education system. A study ^[25] claimed that the 'Hare Krishna mantra' increased *sattva gunas* and decreased *rajas* and *tamas gunas*. Generally, Yoga aims to improve *gunas* quality, until *sattva* dominates all the time ^[26]. Thus, Yoga helps in improvement in *Gunas* (personality) and self esteem. These findings reveal that Yoga has greater influence on holistic personality growth (*Gunas*) when compared to daily routine of physical and breathing exercise. Hence, it can be considered independently that Yogic System of Education promotes mind body development and helps in growth of the personality by preventing chronic diseases.

V CONCLUSION

Yogic education system is an ancient pragmatic science which deals with physical, mental and spiritual well being of man. It is considered as a divine science of life. It aims to create a positive learning atmosphere and to develop the personality of the students. It helps the mind, body and the soul to achieve cognitive requirement effectively. Therefore, it can be concluded that the students of Yogic Education System have better personality than students of Modern Education System. It is very true that the different aspects of yogic system (*Ashatanga*) as, Yama, Niyam, Asanas, Pranayama, Prityahar Dhyana, dharana etc. always bestow positively for the development of personality (*Gunas*) dimensions of an individual.

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